

THE CHURCHES.

FIRST PRESBYTERIAN.
Rev. George L. Curtis, pastor. Sunday services: Morning worship, 10:30. Sabbath-school, 12:10. Christian Endeavor, 7. Evening worship, 7:45 o'clock. Prayer-meeting each Wednesday night.

WESTMINSTER CHURCH.
Rev. Wm. T. Wilcox, pastor. Divine worship at 10:30 A. M. and 7:45 P. M. Sunday-school, 12 M. Young People's prayer-meeting at 7 P. M. Wednesday, 8 P. M., prayer and conference. A cordial welcome to all.

PARK METHODIST EPISCOPAL.
Rev. John Ogden Winner, pastor. Sunday services: Morning Worship at 10:30; Sunday-school at 12 M. Junior Epworth League 3:30 P. M. English Language Classes, 7:45 P. M.; Evening Worship, 7:45 P. M. Prayer meeting, Wednesday, 8 P. M. All seats free. Everyone welcome.

GERMAN PRESBYTERIAN.
Sunday services: Preaching by the pastor, Rev. Remi J. Buttinghausen, at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Christian Endeavor meeting Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M. Young Men's Christian Association meets on Thursday evening at 8 P. M.

FIRST BAPTIST CHURCH.
Rev. Henry S. Miller, S. T. D., pastor. Sabbath-school services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Christian Endeavor meeting Tuesday at 8 P. M. General prayer and conference meeting Wednesday at 8:30 P. M. Junior Endeavor Tuesday at 8:30 P. M. Everybody welcome. All seats free.

WATSESSING M. E. CHURCH.
Rev. J. W. Ryer, pastor. Devotional meeting, 9:30 A. M. Preaching, 10:30 A. M. Sunday-school, 2:30 P. M. Epworth League, 6:30 P. M. Preaching, 7:30 P. M.

GLEN RIDGE CONGREGATIONAL.
Corner of Bridgewater Avenue and Clark street. Sunday morning worship at 10:30. Sunday-school at 12 M. Young People's Society of Christian Endeavor, 7 P. M. Evening Service at 7:45. Wednesday evening, prayer-meeting at 8 o'clock.

CHRIST EPISCOPAL.
Corner Bloomfield and Park avenues. The Rev. Edwin A. White, rector. Sunday services: Celebration of Holy Communion, 8 A. M. Sunday-school, 9:30 A. M. Morning prayer and sermon, 11 A. M. Evening prayer and sermon, 4:30 P. M.

CHURCH OF THE SACRED HEART.
The Rev. J. M. Nardiello, pastor. Rev. Charles Fischer, assistant. Sunday Masses, 7:00, 8:00, 9:15 and a high mass at 10:30 A. M. Vesper Service at 3:30 P. M.

MONTGOMERY CHAPEL.
Wilson S. Phraner, superintendent. Preaching every Sunday evening at 3 o'clock. Service of song at 7:45 P. M. Sunday-school, 4:30 P. M. Young People's Meeting at 7:15 P. M.

During the week the gymnasium and reading room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday from 7:30 to 10 P. M., and on Saturday from 2:30 to 5:30 P. M.; for ladies and girls on Thursday from 7:30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

CHURCH OF THE ASCENSION.
(Episcopal).

Montgomery and Berkeley avenues. Rev. W. T. Lipton, rector. Services: Sundays—Morning prayer and sermon, 10:30 A. M.; Evening prayer and sermon, 8 P. M. Holy Communion every Sunday 8 A. M., and the first Sunday in the month at 10:30 A. M.; also on saints' days at 8 A. M. All seats free. Sunday-school, 12 M. Everybody welcome.

BROOKDALE REFORMED.
Sunday services: Sabbath-school, 9:45 A. M.; Preaching service, 10:45 A. M.; Christian Endeavor, 7:15 P. M. Preaching services, 8 P. M. Prayer meeting on Wednesday evening at 8 o'clock.

EAST ORANGE BAPTIST CH.
Prospect street. Services at 11 A. M. and 7:45 P. M. Sunday-school, 2 P. M. Prayer-meeting, 7:45 P. M. Friday.

SILVER LAKE UNION CHAPEL.
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 10 A. M. and 3 P. M. Preaching, 7:30 P. M. Week day prayer-meeting on Thursday evening at 8 o'clock. Everybody welcome.

UNITY CHURCH (UNITARIAN).
Unity Church (Unitarian), Montclair, Church St., next to the Public Library. Morning service at 11. Unity Graded Sunday-school and Conversation Class at 9:30 A. M. Unity Alliance meets on the last Tuesday of each month at 2:30. Dante Circle Tuesday afternoons at 4.

ST. JOHN'S LUTHERAN CHURCH.
Corner Liberty street and Austin place. Rev. Chas. H. Francke, pastor. Services, 10:30 A. M. and 7:45 P. M. English services the first and third Sunday evenings in each month. Sunday-school at 12 M. Ladies' Aid Society first Thursday of every month at 3 P. M.

GOSPEL HALL.
464 Bloomfield Avenue. Gospel meeting Tuesday, Saturday, Sunday at 7:45 P. M. Sunday-school at 3 o'clock. You will be welcome.

\$100 Reward, \$100.

The reader of this paper will be pleased to learn that there is at least one dread disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is a constitutional, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. Cheney & Co., Toledo, O.

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Take Hall's Family Pills for constipation.

A Fortune For a Dance

Spotted Bidding For a Partner at a Chancy Ball
By HENRIETTA DEERING

During the first half of the nineteenth century, when the patriarchal or plantation system existed in the southern states, there were three distinct classes—the planters, the poor whites and the negro slaves. It is questionable if the negro's condition was not preferable to that of the poor white.

Colonel Richard Runlet of Virginia was kind to his slaves, and both he and his family were greatly interested in charity.

A neighboring planter, Oliver Desborough, having had bad luck for several years in succession with his tobacco crop, found himself in pecuniary difficulties. Colonel Runlet assisted him, and when Desborough was sold out under foreclosure of mortgage the colonel bought his plantation and his negroes, paying for them a higher price than he was compelled to pay. But when he discovered that there was a love affair between Desborough's only son, Lawrence, and his own daughter, Constance, he gave the young girl to understand that no union could take place between the two families on account of the Desboroughs' impoverished condition.

Constance was but seventeen and Lawrence twenty. She was too young to defy her father, and her lover had little on which to live, to say nothing of taking care of a wife. Besides, he was an ambitious young man and scorned the idea of remaining in a region where the wealth was inherited, not made, and where he must inevitably be always considered a "poor white." It nearly broke his and the girl's hearts to part, but part they did, he going north to carve out a career.

Lawrence Desborough disappeared from the south in the middle of the century. Out of the wreck of the family fortune his father gave him \$1,000, saying: "My boy, you are young and strong and smart. Use this money to advantage, and some day when you have succeeded come back here and buy back the plantation and those negroes who may not have left it." Lawrence bade his parents goodbye, and it was a long while before he saw his home again.

Constance, who emerged from the war with her plantation intact, though a number of her slaves had drifted elsewhere. The majority, however, remained to work for her, for what he could afford to give them. The old plantation life had passed away, and even the colonel, though better off than most of his neighbors, found it difficult to maintain himself. His former gifts to charity could not be continued, but the women of his family worked for the benefit of the poor in those ways to which their sex is peculiarly adapted, getting up fairs and amusements for the purpose of raising money. Constance, now twenty-seven years old and very attractive, was foremost in all such efforts and was worshipped not only by those whom she assisted, but by those who worked with her.

During the winter after the close of the war there was so much misery not only among the lower classes, but among many who lived in affluence, that Constance asked her father's permission to give a masked ball for charity. He consented at once, and every preparation was made to give eclat to the occasion. Since the work to be done was far beyond Constance's single powers, she invited a number of her friends to become her assistants. The staff was divided into committees, one of which was to search for unique customs which might be introduced at the ball.

Among the recommendations made by this committee was one that all the members had read of in a Spanish book. In Granada there was or had been a custom at balls given for the purpose of raising money wherein the privilege of the first dance with any lady was sold to the man who would pay the highest price for it. The committee arranged that those ladies who would permit the privilege of this dance with them to be sold should be auctioned off before the dancing began. At a dozen prominent young ladies consented, among them the hostess, Constance Runlet.

The costumes were of home manufacture, for there was no money with which to buy them. But such labor tends to make the object for which it is undertaken the more enjoyable. Antebellum wardrobes were ransacked, and every available bit of finery that had been stowed away in the south's halcyon period was brought out to be turned into dresses for queens, princesses and other historical characters for the women, and kings and noblemen for the men. When the finery of gowns had ended there was a flourish by the orchestra (improvised negro musicians), and the throng made its way to the dancing hall, where the auction for partners was to take place. Colonel Runlet's house was one of those colonial Virginia mansions in which a ballroom was indispensable. In this case the whole of the top story was devoted to it. At one end was a dais on which stood the auctioneer. The ladies whose partnership for the open

ing dance was to be auctioned mingled with the crowd.

The committee had desired to make a first sale of the hand of Constance Runlet, but Constance would only consent that her turn should be the last instead of first. This was considered a mistake by the committee, for they believed that much of the money to be devoted to the purpose would have been spent, and since Constance was considered the prize of the evening if they began with her they thought they could excite a bidding that would draw forth a goodly sum.

Every young man of that region of the slightest means had been invited, and all were present. There were no northerners, for this was too near to the war to admit of fraternization with the enemy, but every southern man of respectability within fifty miles, rich or poor, had assembled, some of them suitors for one of the young ladies to be auctioned, not only for the dance but for marriage.

When the hand of Constance was put up some one started it at \$50. A man dressed as Mephistopheles made a second bid of a hundred dollars. A third person offered a hundred and fifty. Mephistopheles astonished everyone now by bidding \$500. Here the bidding ceased for awhile, but the auctioneer did not make the sale. It had been arranged that a number of married men, in order to stimulate the bidding in Miss Runlet's case, should form a pool to be put in one man's hands to be used for this purpose. Presently a man in Louis XV. costume raised the last bid to \$700. Mephistopheles made it a thousand.

To obviate such a mischance it is now the custom for admirals to mark their seniority by the color of their flags. Thus if three rear admirals happen into a port the senior flies a red flag with two stars, the second a red flag with two stars and the junior a white flag with the same constellation. If the senior should leave port the second promptly hoists his blue flag and the junior the red. Then if the second admiral steamed away the junior would hoist the blue flag for all the personal satisfaction there was in it.

But here a serious question comes up. Suppose in the meantime a fourth rear admiral appeared on the scene. Then, as a naval authority explains, the situation for the respective flag lieutenants would become complex. There would be two rear admirals of the white, one senior to the other, yet, so far as naval etiquette goes, indistinguishable in a flag sense even to an able seaman.

Of course this is not very likely to happen except where the fleets of several nations gather. Then there would be a tremendous scramble to hunt up dates of promotion, because the flag lieutenant who carried his admiral off to call upon a junior would thereafter be an unhappy flag lieutenant—Youth's Companion.

Louis XV. was recognized as General Bernard, who had distinguished himself on the Confederate side during the war. He was fifty years old, well off and considered a desirable partner for a woman over twenty-five years old. He had been spoken of in connection with Constance, and his appearing in this role was received with intense interest. Since Mephistopheles continued to bid the general did the same. Finally, when the amount offered reached \$20,000, after a conference among the members of the pool Colonel Runlet approached Mephistopheles and asked him who he was.

"Incongruous," replied the other.

"I must request you, sir, to give some evidence of your ability to make good your bid in case you are accorded the privilege for which you are contending." Mephistopheles thrust his hand into a pocket of his doublet and took out a certified check for \$100,000 on a bank in the nearest city. The colonel with drew and reported what he had seen. Then the bidding continued.

General Bernard continued to raise his bid \$1,000 at every offer, and Mephistopheles continued to go a thousand higher. Since the latter seemed determined to win at any cost the general kept raising him till Mephistopheles had bid \$50,000. Then the general nodded to the auctioneer, signifying that he did not care to go any further in bidding on his opponent. The amount he had gained for the poor was quite enough and had not cost him a cent.

Then a cry arose for Mephistopheles to unmask.

Not without Miss Runlet's order, he said.

Constance advanced and requested him to make himself known.

He threw off his cape, then his doublet, revealing the uniform of a United States army officer, with the silver leaf of lieutenant colonel on his shoulders. Then, casting aside his musk, he stood revealed to all as a middle aged stranger whom no guest recognized. Constance gave a cry of joy, and he took her in his arms.

Lawrence Desborough had gone north and had become a northerner. The Colorado gold fever at that time occupied the attention of the nation, and putting his money into what miners needed, he sailed around the Horn and sold his stock at an enormous profit. As a commission merchant he had accumulated capital which he invested in mining property. When the war broke out he volunteered in the Federal army. Before the surrender one of his mines had made him very rich. As soon as he learned of this he came to claim his former love.

His appearance in United States uniform produced a commotion. Many felt bitter toward him as a southerner who had fought against the north, but he had given \$50,000 to the poor in and about his former home, and this tended to alleviate the prejudice against him.

The music struck up for the first dance, a quadrille, and Lawrence Desborough and Constance Runlet danced it together, dancing on his shoulders the insignia of a Federal officer, the only such present.

In time he bought back the plantation of his ancestors and established it in his parents, who were now old persons. He married Colonel Runlet's daughter, but since he had become northerner he took her to the more remote field to be found in the northern states.

FLAGS OF ADMIRALS.

Rank Told by the Stars and Seniority by the Colors.

In old sea stories one occasionally comes upon the term admiral of the blue, red or white. In bygone days the color of an admiral's flag proclaimed his rank. Now it denotes his seniority. Hence it comes about that an admiral must carry three personal flags in his locker.

There are three grades of admiral—admiral, vice admiral and rear admiral. At one time commodore made a kind of half admiral, but that grade has now been abolished.

The rank of an admiral is made plain to all seafaring persons by the number of stars on the flag hoisted at his foremast head. Thus four stars show an admiral, three a vice admiral and two a rear admiral. This is simple enough, but the harassing question arose, What if two admirals, two vice admirals or two rear admirals should happen to sail into port, each with a squadron? What, indeed, if three admirals, and so forth, should appear on the same scene? How could any one distinguish between them? Some innocent governor or mayor returning a visit of courtesy might call upon the junior first, and that would be a bad blunder.

To obviate such a mischance it is now the custom for admirals to mark their seniority by the color of their flags. Thus if three rear admirals happen into a port the senior flies a red flag with two stars, the second a red flag with two stars and the junior a white flag with the same constellation. If the senior should leave port the second promptly hoists his blue flag and the junior the red. Then if the second admiral steamed away the junior would hoist the blue flag for all the personal satisfaction there was in it.

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It is an established fact that Lydia E. Pinkham's Vegetable Compound has restored health to thousands of such suffering women. Why don't you try it if you need such a medicine?

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